

*to Evangelical Religion.*

aspiring hope, in comparison of which the ambition of a conqueror, or the pride of a self-admiring philosopher, would be a very vulgar kind of dignity. You acknowledge these representations to be just; you allow that the kind of sublimity which you have sometimes perceived in the New Testament, that the qualities of the apostolic spirit, and that the intellectual and moral greatness of some modern Christians, express the genuine character of the evangelical religion, showing that character to be of great lustre. But then, is it not most disingenuous in you to suffer the meanness which you know to be but associated and separable, to be admitted by your own mind as an excuse for its alienation from what is acknowledged to be in itself the very contrary of meanness ? Ought you not to turn on yourself with indignation at that want of rectitude which resigns you to the effect of these associations, or with contempt of the debility which tries in vain to break them ? Is it for *you* to be offended at the mental weakness of Christians, you, whose intellectual vigour, and whose sense of justice, but leave you to sink helpless in the fastidiousness of sickly taste, and to lament that so many inferior spirits have been consoled and saved by this divine faith as to leave on it a soil which forbids your embracing it, even though your own salvation depend ? At the very same time perhaps this weakness takes the form of pride. Let that pride speak out; it would be curious to hear it say, that your mental refinement perhaps *might* have permitted you to take your ground on that eminence of the Christian faith where Milton and Pascal stood, *if* so many humbler beings did not disgrace it, by occupying the declivity and the vale.

But after all, what need of referring to illustrious names ? as if the claims of that which you acknowledge to be from heaven should be made to depend on the number of those who have received it gracefully; or as if a rational being could calmly wait for his taste to be conciliated, before he would embrace a system by which his immortal interest is to be secured. The Sovereign Authority has signified what the difference shall be in the end, between the consequences of receiving or not receiving the evangelic declaration. Is the difference so announced of such small account that you would not, on serious consideration, be overwhelmed with, wonder and shame, that so minor an interference as that